

The American Friend

Old Series
Vol. LIII No. 11

May 30, 1946

New Series
Vol. XXXIV No. 11

Management-Labor Conflicts Making Use of Memory

Editorials

If You Plan to Build

Cecil E. Haworth

For Those Who Perish

A Call to Share

The Control of Atomic Weapons

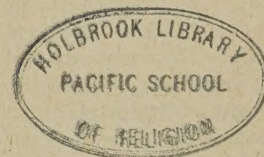
George A. Finch

New Epoch in Swiss General Meeting

Blanche W. Shaffer

Friends and the Community Fellowship

Harold N. Tollefson



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For June 16—Sharing Jesus' Kingdom Purpose

Luke 9:23, 24, 46-48, 57-62; 11:1-4; 17:20, 21

THE DEMANDS OF CHRIST'S KINGDOM

In our study of Jesus and his friends, we have come to understand something of the demands of discipleship or what it means to be a true friend of Jesus. The requirements are not found in any code of ethics set up by Jesus but in the very nature of his kingdom. When the rich young ruler turned away because it seemed to cost too much to be a follower, Jesus did not call him back and say that he might get into the kingdom on any easier terms since he came from a good, honorable, rich family, and had lived such a clean life. There was a kind of finality about the teachings of Jesus that left little place for compromise.

The nature of Christ's kingdom is such that it sets up its own requirements which cannot be altered. If love is to be the ruling spirit in Christ's kingdom, then hate cannot enter. If generosity and sharing are to prevail, then self-seeking and covetousness cannot find a place.

In our lesson today Jesus pointed out three attitudes which prevented as many men from becoming his followers. The first seemed to be the kind of an individual found in every popular movement, the typical joiner. There is no indication that Jesus had called him but he rushes up and offers to follow wherever Jesus might go. Apparently it had not occurred to him that it would cost some of his prized possessions to be a true follower.

The second man was called to be a follower of Jesus. For a long time I thought Jesus was very harsh and unjust to this would be disciple until it was pointed out that the man's father was not dead at the time else he would not have been in the crowd but would have been caring for his father's body, since usually the body was buried the same day that death took place. It is very evident that what the man really wanted to do was to "hang around" until his father died and he had received his portion of the estate.

The third person of the group called by Jesus made what seemed to be a very legitimate request. Just the privilege of saying good-by to his friends and relatives, but the oriental custom would demand not an hour or two but possibly

days with reveling and feasting. This request was very much like the reservation made by the alcoholic who had fully made up his mind to stop drinking but wanted to finish off with just one more "bender." If a man walked behind the plow with his hands on the handles he might appear to be a real plowman, but he would do a very poor job if he was forever looking behind him.

Moses said something about the children of Israel wishing for the fleshpots of Egypt while they were ostensibly seeking the Promised Land. Self-seeking was the attitude which barred the way of the three men in the story from entering the fellowship of Jesus.

How often we read the story, or admire the picture of Jesus in the Garden and glory in his courage as he completely put aside his will for his Father's will, not always realizing how essential it is for every Christian to make the same commitment. Jesus not only prayed this himself but he also taught his disciples to pray, "Thy kingdom come, thy will be done, as in heaven, so on earth."

Many church members fail to understand why the church cannot advertise its "wares" as do other institutions, but righteousness can never be paraded; it is lost the moment we become proud of it. Truly the Kingdom of God cometh without observation.

Questions:

Did Jesus imply that a Christian should not have a home?

How do the legitimate things of life stand in the way of the best?

How can a life of constant self-denial be a happy life?

P. M. T.

For June 23—The Bonds of Christian Fellowship

Luke 22:14-20; John 17:6-8, 20-21

FELLOWSHIPS, SACRAMENTS AND RITUALS

All that has been said in these lessons for the past quarter on friendship points directly to the final words on the subject spoken by Jesus in his prayer as recorded in John 17.

Oneness with God and man are the chief ends of life. The moving and binding power in this relationship, we chose to call love, and it would seem to follow that Christian growth and maturity is revealed in the extent to which love dominates a person's life.

Jesus understood the ground out of which all goodness and rightness spring, hence he prayed for unity—first with the Father then with men. He knew as was expressed by Paul in the 13th of First Corinthians, that no conduct is ever an adequate substitute for right attitude.

If we start with the above-mentioned assumptions then our whole problem of ethics is found in the question of how love for God and our fellowmen is to be established and developed.

There is but one phase of this question which we wish to point up in today's lesson. The place that symbolism has in creating and strengthening the bonds of fellowship and love. The time of the Passover was at hand. Jesus had been spending his evenings at the house of Martha and Mary in Bethany. Most all of the disciples were from Galilee and, since they were guests in and about Jerusalem for this week, it was quite natural that they should meet together to celebrate the annual feasts. Previous preparations had been made for Jesus and his disciples to eat the Passover in the upper room in Jerusalem, probably in the home of John Mark's mother.

It is not necessary here to go into a minute description of the Passover supper. An excellent description can be found in *Jesus of Nazareth* by Klausner. The manner in which the food was prepared and served was very much the same as has been the custom of the Jews from the time of the Exodus until now. When Jesus took the cup of wine and passed it to his disciples along with a portion of wafers, he did nothing new. Knowing that they would continue to observe this feast, he said, "this do in remembrance of me."

Only two acts of Jesus on that memorable night have been perpetuated by the Christian Church as having any great significance. Foot washing is still observed by a few Protestant groups, but the use of bread and wine has become the most highly-esteemed ordinance or ceremony used by the Christian church. To the Catholic the elements under the blessing of the priest become the very flesh and blood of Jesus, and to them are an essential means of grace.

To most Protestants the bread and wine are a symbol of the broken body and shed blood of Jesus Christ. The elements are used in their meetings for worship as the highest expression of their devotion to God and their fellowship with man. It is not difficult to understand how the use of the elements has become a sacrament to those who have never learned to yield their spirits to God and realize his presence except when the elements are being used.

Friends have held that communion with God is not dependent on things and that fellowship with all men should be

Continued on page 210

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. LIII No. 11

May 30, 1946

New Series
Vol. XXXIV No. 11

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIALS

Making Use of Memory

THE man who chose eyes rather than memory because he would rather see where he was going than remember where he had been is a classic story on the wrong interpretation of memory. Memory, rightly used, serves as eyes for our future. There could be no progress, in fact no existence, of the human race but for memory. It is the context against which every move is made. It can be the test of every step forward, if rightly used.

Too often it is a kind of detached compartment in our lives. It is a room to which we retreat at times and from which we emerge again as from a retrospective holiday. We may rightly enjoy or regret many of our memories, but we need to make use of them as well. They can be geared into the daily business of living.

A certain industrialist was reported to have said, "History is bunk." His remark is in direct line with the story above. He wholly missed the point of history. It is the recorded memory of a nation or a world and may render indispensable service in charting the future. The nation which knows little of its own history and cares nothing about its lessons of success and failure has dim prospects for the road ahead.

This is Memorial Day. It is an American institution. What shall Americans remember and how shall they make use of that memory. While remembering tenderly our soldier dead we might remember that we have had a war once in every generation since our declared independence. That should raise the question as to how independent we really are, and what is required to prevent the recurrence of conflict.

On this day we shall lift again into focus friends now gone and the "dear dead days" not yet "beyond recall." We could spend the day luxuriating in our memories, but will Memorial Day teach us any lessons? It can if we keep thoughtfulness mixed with memory. Memorial Day is a day of tender memories, often treasured by us. It can also lend us insights for our future.

Management, Labor and Strikes

THE railroads of the nation have entered a deathly silence under the strangulation of a management-labor dispute. As one rides the bus or street car of his city or stands within earshot of a sidewalk con-

versation, he can hear speeches delivered with the air of utmost certainty on what should be done about it. The certainty is probably in inverse ratio to the amount of accurate information in hand. We should not wholly deplore the holding of a definite opinion by one who is partially informed, providing his mind is open to more light. Who of us has *all* of the facts in hand!

The common conversations if taken seriously and implemented by law, would be revolutionary. We should be well down the road to dictatorship in a few weeks. No one who calls for coercive laws wants dictatorship, but he calls for the very actions that would lead to it. The attitude which individual citizens would like to take toward their neighbors in case of personal disputes is the same action they would counsel the nation to follow. That would be disastrous. It raises sharply the question as to whether mass thinking is to be trusted over and against that of our legislative leadership. Certainly it cannot be so trusted unless given time and enlightenment on the issues involved. With such enlightenment and time the trend of democratic processes is trustworthy.

THE CONFLICT METHOD

This conflict between management and labor is a part of the conflict pattern by which groups try to resolve their problems. It differs from war only in degree. The mentality is nearly the same. It is a question of pressure vs pressure. In war the side with the most soldiers, tanks and planes finally wins. In industrial disputes it is men and dollars curiously mixed (on both sides).

When a strike occurs, suddenly stopping all industries it is large, spectacular and it is news. When dollar pressure is exerted in the daily process of industry it is not spectacular and it is not news. Probably few Americans have connected in their thinking the mine disasters with the striking miners. They have read with amazement and pity the stories of wives and children waiting for days at mines for a father and husband who will never return. They have shown equal emotion and even venom when those same miners struck. They have not remembered the shoddy houses and short work-year of most of them. The whole picture is not brought together.

This is not a defense of strikes but an appeal to set our imaginations and our intelligence to work,

piecing out the total problem. In terms of basic moral principles, strikes are not defensible nor is the dollar pressure of industries, though hidden from the news. It is one thing, however, to state the case from the basis of moral and ethical principles and quite another to ask that either side to the conflict practice it independently. It is somewhat like asking nations to disarm unilaterally. We can ask them to do it, but they *won't* and in any context of *immediate* practicality they are convinced that they *can't*.

Consumer pressure which seems also to be "necessary," therefore should be directed to the management-labor problem rather than against strikers alone. If we could find all of the facts, those that do not get into the news as well as those that make the headlines, we could work with greater discrimination on the sins or virtues of either side.

IN SPITE OF GOOD WILL

There are owners and managers, men of good will, in industry who work against almost insoluble problems. Irresponsible labor leaders nearly wreck their business. Racketeering is probably rife. No single law spread across all situations can serve as an answer. There is apparently too much diversity as between the several industries affected. Not general law, dictatorially administered, but understanding and good will, humanly applied in specific cases can avail.

Either man or dollar pressure is a form of weapon and therefore, by any ultimate moral judgment, is indefensible. The church as such, and its official journals are not prepared to analyze these complex problems of our day and assess blame or praise to either side in a simple fashion. It is not their function. It is rather their function to call for moral convictions and open-minded study, based on an intellectual appraisal of *facts* as far as they are available, to stand as a bulwark against devastating prejudice and above all, to place a *man* rather than a *system* or an "*ism*" at the center of their concern.

It is so much easier to go "all out" for one side of the conflict and merely add more pressure to a bad method. We have a human problem that involves human psychological reactions that are common to all of us. In that respect men on either side tend to behave in similar ways. It produces a "stalemate" in which each side tends to strike against the other in a kind of "hold-out-as-long-as-you-can" struggle. In the meantime, for lack of agreement on a few cents an hour, the consuming public waits while the industrial blood stream takes a deadly "rest."

Of course, it is wrong, it must be resolved. The moral imperative calls for all pressure on either side to abate in the ultimate interest of both and of the consuming public whose health is always impaired. It is that rather than the inconvenience of a strike which should determine our reactions.

What is an Editor?

RECENTLY a woman Friend who is very cordial toward THE AMERICAN FRIEND gave the editor a screening. Mind you, it was not a "panning" (there

is a difference). He hopes that his employing Board can hardly determine a grade on his answers. The following was the examination. Pardon our ill-mannered interjections—it is our way of dodging.

"I would find it difficult to put myself in an Editor's place, [Thank you!] never having been an Editor. [We wonder!] When I think about it, I am faced with a number of questions. [So are we!] Does an Editor give his own views or is he the spokesman for those whose paper he edits? [Hardly the latter!] Is he like the radio news commentator of whom it is stated, 'His views are his own and are not necessarily endorsed by the sponsors?' [Indeed!] Does the Editor have to worry through to make sure he is saying what he intends in these days when words mean many things to many people, even to the exact opposite of what they say, [Yea, verily!] so that Webster must roll over in his grave, [Would that he might rise to our defense!] or does the Editor have a board of review to help him? [After a post-mortem fashion too often, they would say.] Is an Editor a reporter, a commentator or a prophet? [The perfect question!] Of whom is the Editor thinking when he writes? Does he proceed as if he were writing a letter and begin by thinking, 'Dear So-and so?' [If he only could!] Does he ever hesitate, wondering who, besides the ones addressed, will read what he says? [O chastened memory!]"

We hardly knew that a paragraph of questions could portray such a positive picture. We can think of only one other question that is equally difficult to answer. And now, just between friends, may we ask it, "What is a reader, pray tell?"

Take This and Brew It

IT is almost a brazen effrontery when the brewing industry opposes shipment of grains to Europe because "Indiana brewers will be cut 8,000,000 cases this year" and because "beer shortages have resulted in short hours for many taverns." Such was the report that appeared in the press recently. It also stated that every bushel of barley shipped to Europe costs the American taxpayer twenty-three dollars.

In so far as grains shipped to Europe are used for brewing, the world is no better off. No evidence is at hand just now that such is the case, though it may be true. At any rate that was not the chief point in the objections. The more important question as to the cost of a bushel of barley in America, when brewed into drink, was of course, not raised. Isn't it a shame that taverns must observe shorter hours while we feed starving children in Europe! (sic)

Such a statement seems to indicate that the liquor industry would let children cry for bread in Europe so that Americans can drink themselves into indecency.

Temptation Upward

AN hour ago we sat with our neighbors in the meeting for worship. We were deeply enlisted with the message of our minister, counseling us to "plan for temptation." It was "Family Day" ending "Fam-

ily Week." The good life should be made alluring to our children, we were told. The small boy, who early learns to like detective stories, may be helped to elevate his interest in affairs mysterious so that he becomes a sleuth on the trail of important facts. He may see in the building of a good world an intriguing adventure. Christian living can thereby become interesting as well as good.

Plan therefore for temptation. Put it in the pathways of children. Make the good life attractive. Fill it with interest. Set difficult problems before youth, but problems which offer action and progress. The Young Friends Summer School, now being planned at Quaker Hill by the Board on Christian Education of the Five Years Meeting, is an example. Young people are planning to attend and *pay for it*—it is that alluring. The American Friends Service Committee work camps have enlisted young people who have paid thirty dollars a month for the privilege of doing hard physical labor while studying a problem

in human relations. They were not only studying a problem, but were also doing something about it.

That is a fine technique for "planned temptation" upward. They who work with youth need to have imagination and invention enough to start them on the road. One of the most encouraging advances of the past twenty-five years among Friends is the expanding service of young Quakers and other young people who have been intrigued into the area of human problems and their solution. They escaped temptation downward by yielding to temptation upward.

The slums of our cities, the mental hospitals of our nation and the industrial conflicts of the next decades will feel the "holy disturbance" of their imagination and invention. It will not be great, according to usual measurements, for there are not enough of them, but it will be significant. They are a salient of the Kingdom of God and time will vindicate their efforts. They were tempted upward and yielded.

E. T. E.

The Control of Atomic Weapons

By George A. Finch

For those readers who are concerned about this subject and who want a summary of legislative progress to date, here is a statement by an eminent authority. Mr. George A. Finch is Director of the Division of International Law of the Carnegie Endowment for International Peace. This statement was presented by the author to the Institute of Foreign Affairs at Earlham College then presented, by our request, to THE AMERICAN FRIEND. In the spirit of discussion, it is offered for reader reaction.

I

BECAUSE of the dramatic circumstances under which the atomic bomb was introduced as a lethal weapon of unprecedented destruction and of the particular menace which its continued use holds for civilization, the problem of the control of atomic energy to prevent its use for destructive purposes and to promote its development for the welfare of humanity is the most pressing one upon which future international peace and security depend. The discovery reminds us of the wish expressed by Benjamin Franklin in 1780 when he wrote: "We daily make great improvements in natural philosophy; there is one I wish to see in moral philosophy—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats."

Although we have not advanced in moral philosophy as Franklin wished, the discovery of the processes of releasing atomic energy and applying it to

the wholesale destruction of mankind does constitute an advance in natural philosophy which places at man's command forces so powerful and appalling that nations will be obliged to settle their disputes peaceably or run the risk of bringing into play elements of nature which may utterly destroy them. The physical scientists who have unleashed this terrible engine of destruction have warned their fellow men of the impending dangers in its uncontrolled use and called upon responsible governments to take steps for its control.

II

Our possession of these weapons and means for their continued manufacture places upon the United States the responsibility of taking the initiative in making proposals for controlling the use of the weapons in our hands, and in our hands only. President Truman did not lose any time in taking this initiative. On November fifteenth last, he agreed to a declaration with the Prime Ministers of Great Britain and Canada pointing the way to the policy of the three governments which shared to a greater or less extent in the production of the bomb. The policy as stated in that declaration emphasized that the new discovery shall be used for the benefit of mankind instead of as a means of destruction and that responsibility in the matter rests not upon one or a few nations but upon the whole civilized world.

A month later, at Moscow, the United States, Great Britain and Russia agreed to propose to the General Assembly of

the United Nations the establishment of an international commission to inquire into all phases of the problem and to make specific proposals:

(a) For extending between all nations the exchange of basic scientific information for peaceful ends;

(b) For control of atomic energy to the extent necessary to ensure its use only for peaceful purposes;

(c) For the elimination from national armaments of atomic weapons and of all other major weapons adaptable to mass destruction;

(d) For effective safeguards by way of inspection and other means to protect complying states against the hazards of violations and evasions.

The International Commission was established by the General Assembly of the United Nations at London on January 24, 1946, and its membership has been completed except for one member. The representative of the United States is Mr. Bernard M. Baruch.

III

In the meantime, recognizing the need of prompt legislation in the United States to control activities in the development of atomic energy, a number of proposed laws have been introduced into Congress. A special Committee on Atomic Energy was created by the Senate to consider the proposed legislation, under the chairmanship of Senator McMahon, of Connecticut. After extensive hearings, in which the Committee heard the testimony of scientists, indus-

trialists, economists and officials of the Army and Navy, a bill has been reported to the Senate known as the Atomic Energy Act of 1946. The primary purpose of the bill is to establish government control over atomic energy and its use and development through a National Commission.

Paralleling these activities in Congress, the Secretary of State set up a Committee on Atomic Energy on January 7, 1946, under the chairmanship of Dean Acheson, Under Secretary of State. A Board of highly qualified scientific consultants was appointed to work with the State Department Committee. The report of this Committee was published on March 16, 1946, under the title "A Report on the International

Control of Atomic Energy." It differs mainly from the Senate bill in that it sets up an International Commission to control activities in atomic energy within national boundaries without the intervention of a National Commission.

Incidentally, it should be noted that the Senate bill provides that nothing in it shall interfere with the operation of international control machinery when established by international arrangements. In submitting his report on the bill, Senator McMahon said: "The committee recognizes that the solution to the problems posed by the development of nuclear energy and atomic weapons lies in the adoption of effective and enforceable international safeguards."

(Continued in June 27 issue)

Friends and the Community Fellowship

By Harold N. Tollefson

THE recent article, titled "Friends and Community Churches" by J. A. Morris Kimber and a brief conversation with him during the sessions of the Five Years Meeting had brought sharply into focus an experience not unrelated to the Community Church as such.

During the depression years, the early thirties, I served as the pastor of the Friends Meeting at South China, Maine. For fifty years, Friends had been the only religious group in that community. They had moved in from a back-road location to the site of the Baptist church which had been destroyed by fire. With the acquisition of the site, there came the goodwill of the Baptist folk.

A VILLAGE PROBLEM

Many changes had come to the village and the community had a varied religious complexion. The depression had left its mark, too, and the religious program for the community was a pressing burden upon the hearts of Friends.

At no time were the Friends a predominant group as to numbers. Theirs was the only place of worship, and all who felt the desire were welcome to attend the religious services. The attendance and interest was good, and harmonious. There was a sense of restraint, however, that was felt rather than identified. It became a deep concern to me, and I endeavored to discover the cause, and the remedy if there were one. Having been there a number of years, and having known the town folks over many more years, I was welcomed into all the homes, without regard to denominational ties. Yet I was conscious of a reserve in many homes of non-members of the Meeting.

A house to house survey of the community, to discover the religious affiliations and preferences, revealed that Friends were very much in the minority, with Baptists, Episcopalians and Methodists predominant. In the light of the facts, and the interest evident in religious services and programs, I called a meeting of the community people, to discuss and discover the best way to meet the religious needs of the community. Out of the one hundred or more families in the community, there were less than ten Friends' families. This raised the question in my mind, "Is it more important to *maintain* a Friends Meeting than to *meet* the religious needs of these people, young and old?" Invitations to assist us in the promotion of a religious program met with a limited response from the community, who naturally considered it a "Quaker Meeting" and let it go at that. Monthly Meeting membership was small, with little prospect for increase; denominational loyalties were real though not over-emphasized at any time.

As a result of two gatherings of interested persons, about one hundred in all, we proposed that a community fellowship be set up, which would include every home that desired it, with or without any previous denominational tie-up. A full discussion of the project followed and the families were invited to enroll as members of the South China Community Fellowship. Practically every family is now included in its roster.

THE NEW PATTERN

What is the "Community Fellowship," and how does it differ from a Community Church? A community church is indige-

nous, and has its roots entirely within the community. This tends to make it introspective and limits its vision to local needs and interests. To share in the world-wide interests of the church, it needs to be tied in with one of the denominations, thus providing a flow of life in and out of the community. Furthermore, a community church usually takes its pattern from the ministry it employs. There are few persons able to give religious leadership apart from denominational loyalties. The problems of church membership, transfers, creed, and other religious paraphernalia are also involved in strictly community church patterns. It was to avoid the weaknesses of a community church that we created the Community Fellowship.

Under its provisions, all denominational loyalties were preserved. The families in the community agreed to assist in the preparation and promotion of the religious programs for the community, the social and recreational life as well. They also agreed to support financially the programs and ministry adopted by the Fellowship Council, the executive body appointed by the Fellowship annually. Three meetings of the Fellowship were to be held annually, with the Council serving between these sessions. The calling of a pastor, or minister, was done by the Fellowship in full sessions. Sunday School work, choir, finances and all related work were given to proper committees for promotion. Full cooperation from all families is imperative to its successful operation.

From its beginning in 1935, to the present time, it is my impression that the Fellowship has met a definite need and has enlarged the religious life of the community. Any member is privileged to bring to the Fellowship meetings persons who are outstanding in his denomination. Talents previously hindered from being used in the "Quaker Meeting" have been secured under the Fellowship, largely because there was created a sense of "belonging." The appreciation of the Quakers has increased, and much of the inherited prejudice has been erased.

During my year as pastor under the Fellowship, I was conscious of a new relationship within the community, and a warmth of welcome not known when I was just the "Quaker preacher." As one old-timer said, and he had always referred to me as the Quaker preacher, "Here comes *our* preacher," and it was with sincerity that he spoke. It is my impression that we had lifted the Christian church up into a higher relationship when we created the Community Fellowship.

In the conversation with Morris Kimber last fall, he remarked that Rufus Jones commended to him the work of this Fellowship after a decade of activity in a rural community that welcomes to its neighborhood a summer colony each year, a factor that might disrupt any

religious program, but which is cared for effectively under the present set-up.

How does the Friends Meeting function under the Fellowship? That is a pertinent question. Many Friends had misgivings when we merged our identity with the other religious groups. To some it was the death-knell of the Monthly Meeting; to others it was losing one's life in order to save it.

The Monthly Meeting continues to have title to the property used in the religious program. It has its regular sessions and is carrying on its Friendly activities in so far as it can with limited personnel. The larger work of Friends serves as the channel for the community to share in world needs; Quarterly Meetings are held regularly at South China as previously, with full cooperation of members of the Fellowship. Attendance at Yearly Meeting sessions by its membership is still very much to the fore, and the children of the community receive Friendly training in the Bible School without question. There is neither special stress on the denominational approach, nor any hesitation to share material or personnel with the community.

I share this with you, not as a full answer to the question, "What is our responsibility?", but as an indication of what can be done. It is my conviction that the primary function of a church is to feed the spiritual life of the community, regardless of church affiliation. At the same time, if we have convictions of our own, we cannot help demonstrating and teaching them. We do have definite interpretations of the Christian message; we must be faithful to them.

Perhaps there is no place for denominational emphasis in a community church or fellowship, but there could be an "appointed meeting" where the testimonies and concerns of Friends might be shared and seekers given guidance. Many communities, particularly educational centers, have such groups. It is possible for a small group to gather unto itself "vital cells" that may germinate into Friends Meetings in these newer communities such as are described in the article by Morris Kimber.

CEILING LIFTED

The amendment to the Trading with the Enemy Act, permitting direct donation of food, clothing, and medical supplies from individuals in the United States to individuals in former enemy nations passed the House of Representatives unanimously. Earlier it had been unanimously passed by the Senate.

The bill has been watched with great interest in Quaker, Lutheran and Roman Catholic circles. Representatives of these groups were on record as favoring it and had urged its passage on many Congressmen.

New Epoch in Swiss General Meeting

By Blanche W. Shaffer

Blanche W. Shaffer and Leslie D. Shaffer are in Paris as the AFSC representatives at the Quaker International Center; Blanche Shaffer formerly was a member of the Swiss General Meeting.

IN Schloss Hünigen, near Berne, an old mansion first noted in 496, where in times gone by warriors in feathered helmets returned home from battle, life has quieted down today. The stately house and idyllic grounds are now a much sought conference center. The old Woodbrookers had their reunion there some years ago.

This year at Easter a special gathering of the Swiss General Meeting was held to discuss the important problem of the General Meeting becoming a full-fledged Yearly Meeting. Truly in keeping with Swiss thoroughness and cautious movement, it was decided that the request would be brought forward before London Yearly Meeting in May, but that the Yearly Meeting status would only come into effect in 1947 which will give the group a whole year to grow into its new condition and to develop a Swiss book of discipline.

The programme of the Easter meeting looked heavy. One business session followed closely after the other. But it is the genius of a small group like this, with fifty or sixty present, to have each piece of work done in common and appear like an enlarged family gathering. The much beloved Clerk, Helene Monastier, being mother to all, welcomed each new arrival with outstretched hands and the warmest smile. Fred Tritton was there from Friends Service Council as were also David Henley, AFSC representative in London, Margaret Jones, Finn and Bodil Friis from Denmark.

Business sessions began spontaneously with singing some cheerful song which one or the other, often the Clerk would start, songs familiar to all those who had worked together in Service Civile camps. Meals begun in the usual Quaker silence would often end in cheerful singing. Many reports were heard during the morning and afternoon sessions, some were presented in French, others in German according to the part of the country from which the speaker came. That is one more characteristic of this unusual meeting.

It appeared from the Clerk's report that, true to the Swiss Federalist system, each local group had taken over special projects. The Basle group is

active on a project in Southern Germany, Zurich Friends help the refugees, Lausanne specializes in international voluntary service for peace, Geneva has its International Center and its library. Some weaknesses of the Swiss Friends were pointed out. Having been shut in for all these last years, they need to learn again to think internationally. They will also have to provide for religious education of their young people who now have to attend Protestant Sunday schools. There is also that strange situation of dual membership, some Friends have retained their membership in the regular church as well as with Friends.

The impression that the spirit of internationalism had diminished was corrected by the evidence, in some longer discussion, that the Swiss Friends wanted an international center resumed in Geneva as soon as the London and Paris Committees see their way clear. An informal talk by Fred Tritton about Friends on the Continent provided that international outlook.

It was characteristic of our time that during this busy Easter week-end, action was stressed more than thought, but in spite of all the physical needs more "spiritual" messages were heard too. David Henley gave a message on basic Quaker ideas, including race relations, after which a Swiss Friend spontaneously went to the piano and in a warm contralto voice sang a Negro spiritual. Alfred Bietenholz, from Basle, spoke on Friends' responsibilities today, stressing that Friends were not merely a society for relief, but a religious society, that Friends have a task in reconciliation, in re-education. He quoted Pierre Cérésolle's words: "We struggle, we are beaten, but we can be confident that in the end God's will prevails." In that same thought-provoking meeting, Alice Brügger from Zurich, the newly appointed Clerk, gave a summary of Stephen Hobhouse: *Confession of Faith in War-time*.

Though, on the whole, Swiss Friends shrink from publicizing their newly acquired faith, Edmund Privat in his paper *l'Essor*, regularly brings before a wider circle of readers the essentials of Quaker teaching. The fact that Thomas Kelly's *Testament of Devotion* was translated into German and widely distributed is due to the Zurich Friends. Thanks to the efforts of Felix Ansermoz the French translation by Marie Butts arrived at Hünigen on Easter Sunday straight from the press.

If You Plan to Build

By Cecil E. Haworth

Although building is not now possible, plans are being made and money is being raised in many communities. The "cheapest" way is often the most expensive.

THE Protestant churches of America will spend nearly a billion dollars for new buildings and to remodel old ones in the next few years, according to the estimates of church authorities. There has been relatively little building since 1930 among the churches. This has created a large demand for new construction, together with the funds accumulated from war-time prosperity. Probably the Five Years Meeting will share proportionately in this new era of building for religious purposes.

This article is not written to encourage anyone to build. In fact, unless a Meeting has very good reasons for building, perhaps it shouldn't, not just now, anyway. The Presbyterian church of the United States has decided to postpone all new building or additions to their plants until they have helped their fellow-Christians in devastated areas to re-build those churches damaged or destroyed by the war. Friends do not have so many Meetings in ravaged countries but the example of the Presbyterians to aid others first is an impressive one.

So do not take this as an encouragement to build. But if you are going to build, it is important to *build well*. That is my concern. Many times in the past we have put up buildings without careful planning. In more than one meeting-house a person is in danger of banging his head against a low ceiling as he goes down stairs. Not infrequently some rooms cannot be heated comfortably. In other cases, some classes have to go through another classroom and late-comers are always disturbing. There are narrow doorways and halls and stairways through which pianos and other large pieces of furniture cannot be moved. In some fairly large Bible Schools there is hardly a class-room or assembly room with sufficient length for an ordinary projector. In one meeting-house the odors of the basement are picked up in the hot air heating system and distributed throughout the building. There is hardly a bad arrangement imaginable that cannot be found among Friends somewhere. Although mistakes will creep into the best laid plans, the unfortunate arrangement of rooms frequently seen is inexcusable.

FOR SOUND PLANNING

The only solution to such errors is more careful thought and planning, with adequate expert counsel. One simple

thing that can always be done in addition to blueprints is to build a small model of the proposed addition or new building, made to scale, with all rooms, stairways, doors and windows built in. This will take some one's time, but it is more valuable than blueprints in enabling people to see details of construction and arrangements. If there is to be more than one floor, the model may be built so an entire floor can be lifted off to see the one next below.

A Christian education plant, whether it is made up of three rooms or thirty has different needs from a public school building or an office building. A local architect, however good he may be in planning homes or public buildings, usually has not had much experience in planning church buildings. During the years the needs of Christian education have been discovered through experience. There are those who keep in the forefront of Christian educational developments and who foresee the kind of facilities that will be needed not only for the present, but for the years ahead.

The Society of Friends does not have a bureau or department of architecture and because of our small constituency probably never will have, but there are a number of sources upon which we may call. Each of the larger denominations does furnish plans and helps for building or remodeling. These offices are usually generous in supplying information to others. Perhaps of the most help to our Meetings is the service of the Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York, 10, N. Y., which was formed cooperatively by some twenty-five denominations. Whatever counseling they can do by correspondence is done without cost. Their booklet, "Building and Equipment for Christian Education," fifty cents, is one of the best aids to planning. A list of their other inexpensive publications is free upon request. Also, the November, 1944, issue of the *International Journal of Religious Education*, which is still available, was devoted to building and rebuilding for Christian education.

USE CARE ON DETAILS

There are certain trends in religious activities which should most certainly receive some attention in the smallest building project today. If our churches are to be most effective in Christian teaching, they will make increasing use of audio-visual education in its many forms. The war has proven the effectiveness of such methods. It will be tragic for thousands of dollars to be spent without adequate consideration of this. Many times the writer has had to balance

himself on the backs of church pews to reach an outlet for a projector. How often the pictures have been distorted by poor walls when a screen was not available. Plenty of outlets, some means of darkening the room, some attention to the acoustical properties (for sound projection) and to the room dimensions are some of the points that should not be overlooked. No good Bible School should be without at least one such room. A splendid help in planning these features is the *Architect's Visual Equipment Handbook* prepared by Bell and Howell Company, 7168 McCormick Road, Chicago 45, Illinois.

Another wholesome trend is toward more dramatic activities. For its best effect, drama requires a platform or stage, curtains and good lighting. These are not difficult nor expensive to provide if they are worked into the original building plans and the room made to serve double or triple purposes. For the sake of the children and youth, some such place should be provided. Dimensions of the stage and arrangements of lighting are available from several different sources.

Other things from which most churches will profit greatly are a workshop, a library, and even a darkroom for a camera club. Even though it may not be possible to provide all of these now, plans can be so made that many can be added later.

These are only a few of the many things to be considered in planning and building for effective Christian education. In the past, our Sunday School plants just "grew up"; as need demanded we added a room here or there. We were limited by inadequate financial backing. Now, however, there is time to plan and, in most cases, there are adequate financial resources for the construction of safe, well-built and inviting churches. We can plan not only for today, but also for Christian education that will serve well in the years ahead. If we do less, we are wasting our money.

POSTAGE STAMPS

A number of Friends responded to the appeal for used American stamps to be sent to children in a tuberculosis hospital in England. Friends are encouraged to send these stamps direct to George Mallory, 43 The Rowans, Bramhope, N. Leeds, England. We are sure it will lead to an interesting exchange of correspondence with the children who receive them.

The American Friends Service Committee does not want used American stamps, but welcomes used foreign stamps which could be sold for the benefit of the work. If Friends would like to send foreign stamps to the AFSC, they should be addressed to John F. Rich, 20 South 12th Street, Philadelphia 7, Pa.

A CALL TO SHARE

Editorial Comment

Emergency food collection on behalf of UNRRA was announced to begin May 12. The problems of collecting, packing and shipping food are exceedingly difficult. Sometimes the process ends in confusion and loss unless it is well-planned and executed. *By all means the most efficient way is to give money so that food can be purchased at the nearest possible points at wholesale prices.*

The clothing drive of last fall, in which so many clubs and communities participated, represented both the generosity of Americans and a lack of proper planning and organization. Almost mountains of clothing were contributed. Much of it was utterly unusable. Flimsy, thin-worn clothing, dirty and unmended made the handling of clothing an all but impossible problem.

Women's groups in churches and clubs are a good answer. They should see that all clothing is clean, mended, well-sorted, and packed carefully. Less quantity, yet better handled, is definitely to be preferred.

The problem of food is in many ways more complex than that of clothing. Food in tins, hermetically sealed is necessary. Only those who have tried to distribute food abroad can fully understand the regulations which often seem nonsensical to others. How long packages of food may be in storage, if they are under heavy loads of other goods, how warm the weather or rooms through which they shall go, are all a part of the hazards involved. When instructions are given they should be observed scrupulously. Let us remember that our separate items add up to millions and the disposal of such millions is a tremendous problem. Let the items be right, from the first!

The American Friends Service Committee has been in the relief business for years. The problems involved are understood and the channels for handling and distribution are established, though inadequate for suddenly enlarged demands.

Friends should cooperate fully with all community relief efforts. We should not care who gets the credit just so hungry people get the food. Because we do have the Service Committee channels, however, we shall probably be well advised to use those channels as far as possible.

One particular exception to the preference of money over gifts in kind is that of grains. Not always can they be secured in such countries abroad as Sweden and Switzerland. Farmers in several communities have contributed corn, wheat and other grains in carload lots. For information on this write the Rural Life Association, Quaker Hill, Rich-

mond, Indiana, or the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

At a recent general meeting in Richmond a committee on relief efforts for the Indiana-Ohio area was formed. Elizabeth Marsh Jensen is the temporary secretary and can be addressed at Quaker Hill, Richmond, Indiana. Do not send gifts in kind to Richmond, rather let persons in that area inquire from her if information is desired.

In the meantime the united and nationwide efforts will be made. We hope that Friends and others may rally to the call in such ways as may be feasible locally. If that drive is not on in your community, send cash to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, 7, Pa., and clothing to Friends Clothing Committee, 23rd and Arch Streets, Philadelphia, Pa. Do not send food without first inquiring for instructions if you do not have them.

THE UNRRA APPEAL

Will you give that they may live?

The leaders and members of all religious faiths are being called upon nationally and locally to help alleviate starvation in war-ravaged lands.

At this moment famine is stalking 500,000,000 people—a quarter of all the human beings on earth. President Truman says: "More people face starvation today than in any war year, and perhaps more than in all the war years combined."

Through the Emergency Food Collection on behalf of UNRRA, every American has the chance to help save lives overseas. Both gifts of money and food canned in tin are sought, but cash contributions to buy food economically are preferred. The Collection began May 12 and will continue in June. The food will be distributed overseas on the basis of greatest need, without discrimination and at no cost to the recipients.

The Emergency Food Collection committee in your community asks for the utmost support in the following ways:

1. Contact the Collection Committee in your community *now* to determine how your members can serve locally to best effect.
2. Impress upon your members the vital, humanitarian need for this Collection.
3. Assign specific duties to each group—men, women, young people.
4. Offer the local committee your most capable speakers for public meetings, school assemblies, and radio programs.
5. Display Collection posters and material on organization bulletin boards.
6. Offer space for Emergency Food Collection depots, with the personnel to operate them.

7. Inform your members that all cash and food collected will be turned over to the local committee for the Emergency Food Collection.

8. Ask contributors to slip "friendship bands"—good will messages—around the cans of food.

9. Impress on each of your members that the Emergency Food Collection begins in his or her own home. Local newspapers will publish details of the Collection in each community.

NEWS FROM GERMANY

In an article by Robin Whitworth (FRS) in the French *Lettre Fraternelle des Amis* is the following: "First of all the democratic nations must try to make Germans realize that their cult of authority is an error. This is the core of the German problem, well illustrated by Kramer, the commandant of Belsen, who is neither the sadist nor the brute usually imagined. He really thought it his duty to obey orders no matter what they might be. He went to the camp to make the inmates submit to the most terrible tortures, and then returned quite honestly saying: 'God be praised that I am not the man in Berlin who has ordered these tortures.' It is this blind adoration of authority, whose result is a total absence of a sense of personal responsibility, which must be abolished by any effort at German re-education." One may add that it is Christianity which teaches this sense of personal responsibility above all.

A letter from one of the FAU members says about Germans: "This label business is queer—I met sincere anti-Nazis who had spent years in concentration camps, and I found I didn't like them at all, and I met sincere Nazis (there are some) whom I liked and with whom I became friends. I give up!"

CONDITIONS IN BERLIN

The people all look very pale and are definitely much thinner than in pre-war days. Particularly the children have the look of having lost weight recently, but they appear active and energetic compared to the grown-ups who seem either listless and tired or nervously voluble and agitated . . . To the newcomer the general atmosphere of despondency and bitter resignation is far more striking than any material suffering. A girl medical student said of the eighteen and nineteen year groups: "There is no interest whatever taken in the possibility of another and better order; some are cynical, others bitterly resentful. 'I am older', she said 'but all the others have only known two kinds of life—life under the Nazis and life under the occupation—and they greatly prefer the former to the latter'."

Canadian Friends Service
Committee Newsletter

AMERICAN YOUNG FRIENDS FELLOWSHIP

"Can we in our time make the spiritual impact of Early Friends?" Cecil Hinshaw challenged the American Young Friends Fellowship with this vital question. A group of about twenty-five young Friends gathered, May 3-5, in Philadelphia, to consider ways in which they can serve the spiritually hungry world more effectively. To what extent are we willing to give up the luxury in which we live to carry out our convictions? How strong is the hold of salary, respect, prestige on our lives? Are we willing to choose the vocations that will help us keep alive the spark of Divine Light so easily quenched by our modern civilization? Although we realize the obligations to family and to institutions we serve, we should seek to gain a deep spiritual commitment that will hold first place in our lives.

One way to strengthen our own spiritual lives is to become part of a community that centers around a Meeting. In this type of community, the Meeting would be more than a place of worship for First Day, but for every day it would be a vital part of the life of each member. The close fellowship would enrich each individual life and support the concerns of the group.

Cecil Hinshaw urges Young Friends to speak and to visit Meetings. He assures us that people are ready to hear a sincere message and will appreciate the spirit in which we come. Already there are some centers where traveling Friends may stop for physical and spiritual refreshment. It would be helpful to know of more homes or centers offering this service. We separated, sensing that we fail to live up to the devotion we believe necessary for followers of Christ. We saw ourselves still as a fellowship of seekers and, going out, hoping as individuals to make a deeper commitment to Christ.

MARGARET CATES, *Chairman*
MIRIAM E. JONES, *Secretary*

ONE POINT OF VIEW ON THE COAL STRIKE

The tendency to personalize the disastrous coal strike and to blame it all on John L. Lewis has drawn protest from some unquestionably unbiased observers in Washington. They are keenly conscious that there are selfish attempts to exploit hatred against individuals who have, rightly or wrongly, inspired popular antagonism, and they believe that John L. is unjustly accused of placing his personal ambition ahead of the country's interest.

They are familiar, of course, with Lewis' "power complex" of years past. But Lewis is 66, and not as vigorous physically as he was. A long-range

struggle for power is much less likely today to be the determining factor. John L., they believe, is sincerely waging this fight as a sort of "last battle" for miners' health, welfare and safety measures of protection—which everyone with any knowledge of mining agrees are necessary. And, as any other labor leader would do, he wishes to win them when the miners have strong bargaining power. A few years hence the miners may not enjoy this strategic position.

Moreover, it is in the national interest that mining, though inevitably dangerous, should not be a repulsive occupation. The British coal industry is now moribund partly because miners' sons refuse to work under the conditions imposed on their fathers. Lewis is trying to insure that a similar outcome is not experienced here.

If there has to be a goat in this national disaster, it is felt that it should be the Truman Administration. All observers of labor disputes know that behind the smoke screen of epithets and hot words between contestants there usually exists a sincere desire among both parties to get together and settle. They also know that there are various strings that can be pulled, influences brought to bear and tricks of mediation worked—which methods knowledgeable labor experts traditionally employ. The White House and the Labor Department have failed to utilize these means in any effective way to secure labor peace, in this and other recent strikes.

—Human Events

YEARLY MEETING SCHEDULE

NEBRASKA—June 5-9, Nebraska Central College, Central City, Nebraska, M. HERBERT WATSON, *Clerk*, Central City, Nebraska.

OREGON—June 11-16, Newberg, Oregon, GERVAS A. CAREY, *Clerk*, Dundee, Oregon.

CALIFORNIA—June 18-23, Philadelphia and Washington Streets, Whittier, California, ALLEN U. TOMLINSON, *Clerk*, 142 S. Friends Ave., Whittier, California.

NEW ENGLAND—June 19-24, Phillips Andover Academy, Andover, Mass., ARTHUR JONES, *Clerk*, Winthrop, Maine.

NEW YORK—June 26-30, Keuka College, Keuka Park, New York, RUTH E. CRAIG, *Clerk*, Oakwood School, Poughkeepsie, N. Y.

CANADA—Concurrent and Joint Sessions:

CANADA—F—June 27, Pickering College, ARTHUR DORLAND, *Clerk*, 914 Colborne St., London, Ont., Canada.

CANADA—C—July 1, New Market, Ont., HOWARD CLAYTON, *Clerk*, Norwich, Ont., Canada.

GENESEE — FGC — Canada, ARTHUR DORLAND, *Clerk*, 914 Colborne St., London, Ont., Canada.

INTELLECTUAL REFUGEES

After six months in Belsen concentration camp, a famous Budapest doctor and X-ray specialist, and his family, became part of three hundred persons mysteriously released to enter Switzerland. Because medical associations in most countries make it impossible for a doctor to enter and work among them, however great the shortage of physicians, he hopes for the aid of an American organization which is helping re-establish refugee doctors in the United States.

It is surprising and disheartening how many times these uprooted people, talking to an American, express their hope of beginning again in the United States. Our country is their heaven, and in many ways it is as far from them as heaven. One of these refugees came up to me with a suggestion for America's opening a little corner of her "heaven" to some "intellectual refugees." Switzerland's hospitality cannot continue forever, he said. And there are many other professional and academic people among the wandering. Would it be possible, he asked, for some community in the United States, near an American college, to open a home like this where economists and writers and all these other "mental workers" could continue their work, build a new life for themselves and contribute at the same time to American life?

It was a good idea, and I pass it along for him.

ROBERT W. ROOT

SUNDAY SCHOOL LESSON

(Continued from Page 202)

a constant goal. In experience we know this can be achieved by walking in the light of Christ. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Questions:

Why has the Holy Grail been such a coveted prize?

Why was Jesus unable to bring Judas into the true fellowship?

What are some of the simple symbols we use every day as an expression of love and good will?

P. M. T.

CONTRIBUTORS

J. CURTIS AIKEN—737 South Tenth Street, Richmond, Indiana.

CECIL E. HAWORTH—Friends' minister, High Point, North Carolina.

MABEL C SATTERTHWAITE—Box 189, Sebring, Florida.

HAROLD N. TOLLEFSON—superintendent of Baltimore Yearly Meeting, 721 St. Johns Road, Baltimore, 10, Maryland.

MURIEL A. WHITEHEAD, — Hibberd School, Richmond, Indiana.

SWARTHMORE COEDS
INVADE WHITE HOUSE

Annette Richards, twenty-one year-old Swarthmore College senior, "imprisoned" in a jail-like wooden cage, bore a petition to the White House recently demanding release of incarcerated conscientious objectors. Miss Richards was accompanied by Marian Newlin, nineteen, a sophomore at Swarthmore. Denied the opportunity to see the President, the two coeds presented the petition to a member of the White House secretariat, who assured them that it would receive the President's personal attention.

The cell-like cage in which Miss Richards had imprisoned herself was made of black wooden bars, symbolizing the continued confinement of over three thousand conscientious objectors in Federal prisons. Miss Richards has one brother, twenty-five, who has served over three and one-half years of a five year sentence; another brother, twenty-six, was released after having served a year and a day. Her companion, Marian Newlin, has one brother who also has a five-year sentence.

The petition which the two girls presented was signed by over one hundred and fifty members of faculty and student body at Swarthmore College, near Philadelphia, Pa. Several signers of the petition served honorably in the armed forces in World War II.

This petition calls for the immediate granting of a complete, general amnesty on the part of the President to over three thousand men still in Federal prisons because they believed it to be their duty to oppose war and conscription. At least an equal number of men who have been in prison for the same reason will be included in the amnesty declaration. The Quaker college group calls for amnesty, not just release of the men now in prison. Unless amnesty is proclaimed, all of these conscientious objectors will not only have served terms in prison averaging over three years, but will be smeared with a prison record for the rest of their lives. Without amnesty, these six thousand or more men who have been in Federal prisons since the beginning of the war, will be prevented from practicing law, medicine and similar professions; they will be unable to secure even a chauffeur's license; they will be barred from civil service examinations. Labelled as "felons," they will be branded for life.

Amnesty has been a common practice in the history of American Presidents. Starting with George Washington, seven of our chief executives have pronounced amnesty. They include Lincoln, Coolidge and Franklin D. Roosevelt. Amnesty has been granted in American occupation zones abroad, for conscientious objec-

tors as well as for other political prisoners.

On Christmas eve, 1945, President Harry S. Truman proclaimed a full pardon to several thousand ex-convicts who served meritoriously in the armed forces. In part, the presidential proclamation read: "Such convicted persons .. ought to have restored to them the political, civil and other rights of which they were deprived by reason of such conviction and which may not be restored to them unless they are pardoned." The presidential amnesty does not include any of the thousands of objectors to war and conscription who have been and still are serving sentences in federal prisons.

Therefore President Truman is being asked to declare an immediate, complete, general amnesty for war objectors. "The war is over; declare amnesty; 'let my people go.'"

WASHINGTON AMNESTY COMMITTEE.

TEMPERANCE FORCES
SPEAK

At their recent meeting held in Chicago, Illinois, the Board of Directors of the National Temperance Movement approved the following Resolutions which were released today by Herbert H. Parish, Administrative Director of the organization:

"We express our approval and deep appreciation for the order recently issued by President Truman in restricting by thirty per cent the amount of grain allotted for the manufacture of alcoholic beverages, this order being issued to release grain needed for feeding the millions of starving people in our world today. We urge the President, and those officials who are responsible for conserving foodstuffs, to extend this restriction so that all grain and other foodstuffs now being used for the manufacture of beverage alcohol may be conserved in order that the hungry people of our own country and the starving people of other nations may be fed.

"We would express our appreciation to the publishers of the *Saturday Evening Post* for exposing the social life in Washington, as it is revealed in an article by Hugh and Elsie Morrow, in their issue of March 23, 1946. We also express the appreciation of this group and of the millions of dry citizens whom we represent, for every newspaper and magazine and for every radio station in this country which does not accept advertising promoting the sale of alcoholic beverages."

At this meeting the dates for the first convention of the National Temperance Movement were set for November 20 and 21, 1946; the city for the convention to be Chicago. Headquarters are maintained at 1321 Chicago Temple Building, Chicago, Illinois.

IN MEMORIAM
EMMA PHILLIPS MARTINEZ

Emma Phillips Martinez, our oldest missionary from the point of view of service, passed away on May 16, 1946, as she walked from her school room where she was teacher and principal.

In 1893, she left her school work at Fairmount, Indiana, to begin her missionary career in Mexico. Seven years later she was transferred to Cuba where, with Sylvester and May Jones and Maria Trevino, the work of Friends was first established in that island. On October 11, 1903, she married Juan Martinez, a young man from Mexico, but tragedy in the uprising that took place in Mexico removed him from their married association which had only so recently begun. After a brief interval, Emma Martinez returned to Cuba where she spent the rest of her lifetime of fifty-three years of active service.

The following translation of a letter just received from Ramon Morell, director of the Colegio "Los Amigos" in Holguin, shows the esteem by which Emma Martinez was held in the town where she spent most of her life in Cuba.

"Yesterday we placed our dear Friend, Mrs. Martinez, in her last resting place. Day before yesterday at about ten o'clock in the morning, she walked toward her room at home from the school, asking one of the teachers to go to her class room. Mrs. Martinez entered her room. Twenty minutes later, when Cuca went to see her, she found her lying on the floor beside her bed. She had passed away. Apparently her heart had failed her at the moment before she was able to lie down.

"The entire town of Puerto Padre came to see her body lying prostrate in her last sleep. More than sixty large floral offerings literally covered her body and the room. The city government declared a day of mourning. It suspended the band concert in the evening. It closed the motion picture house; called off a political meeting that had been scheduled for that night, as well as a popular fiesta. The entire population, men, women, and children, went to the funeral the next day at eleven o'clock. All the public and private schools of the city suspended the classes for the funeral.

"Thus Mrs. Martinez was loved by the people of the city and by the other cities in which she has worked. She is now resting under the soil of Puerto Padre where she was loved and where she hoped her body would remain forever."

The testimony which she has left, is the monument that will not be seen with the visible eye, but never forgotten.

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

THE WAY

To every man there cometh

A way, and ways, and a way
And the high soul climbs the high way
And the low soul gropes the low
And in between on the misty flats
The rest drift to and fro.

To every man there openeth

A high way and a low
And every man decideth
Which way his soul shall go.

JOHN OXENHAM

* * * *

I am the way, the truth, and the
life; no man cometh unto the Father but
by me.

JOHN 14:6

* * * *

I will show you a far better way.

I CORINTHIANS 13:1 (Goodspeed)

* * * *

This is the way, walk ye into it...

ISAIAH 30:21

* * * *

We think we must climb to a certain
height of goodness before we can reach
God. But He says not "At the end of
the way you may find me." He says "I

am the Way; I am the road under your
feet, the road begins just as low as you
happen to be! If you are in a hole the
Way begins in the hole." The moment
we turn to walk in the Way, we are
walking in God. The moment we set our
face in the same direction as His, we are
walking with God.

* * * *

I find that the great thing in this
life is not where we stand but in what
direction we are moving.

OLIVER WENDELL HOLMES

* * * *

Because Thou art the Way,
Changing, yet changeless,—new, yet
still the same,
Both that to which I go, from whence I
came—

I falter not, nor stay.

I do not fear the road,
The great adventure into tracts
unknown,

My questing spirit wanders not alone
Where other feet have trod.

Thou Comrade of my soul,
So near, yet ever just beyond my sight,
Reach back Thy hand to hold me in the
night

And bring me to the goal.

ELIZABETH FOX HOWARD

God asks only that you get out of
His way, in so far as you are creature,
and let Him be God in you. . . . Ah,
beloved people, why don't you let God
be God in you?

MEISTER ECKHART

* * * *

I loved to choose and see my path,
but now Lead *Thou* me on.

JOHN HENRY NEWMAN

* * * *

O Master, let me walk with Thee,
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

WASHINGTON GLADDEN

One of the major tasks of religion
today is to give vocational guidance in
terms of eternal purpose. We need to
push back the paper walls of time and
let God's eternal purposes break through.

BISHOP CHARLES W. BRASHARES.

Many children and youth today see
only the patterns of force and destruc-
tion of the war years because they have
never known any other atmosphere.

MISS RUTH ELIZABETH MURPHY.

OLD PINES

Dear, ancient pines, upright and tall and true—
How beautiful against the sunset sky
You stand and muse on all the years you knew,
And murmur softly as the winds pass by.
Through troubled days of war you stood unmoved;
And now, in hopeful times, you calmly wear
The same, high, ripened dignity that proved
Your constancy when change was everywhere.
Deep-rooted in the sands of Florida,
Your moss-draped arms you confidently stretch,
Each to the other, trustful, unafraid.
To restless us, below, you seem to say,
"Out of the Infinite this truth we fetch:
'God is eternal, do not be dismayed.'"

MABEL C. SATTERTHWAITE

THE PATTERN OF LIFE

Mosaic parts are we in life's full scheme.
From our restricted view we cannot see
Our value in the pattern, and must seem
Mere dots of unimportance. It must be
The artist's hand that patterns thence a whole,
The artist's eye that sees the total pattern;
And yet the inner luster of the soul
May make each separate piece glow rich or slattern.
So we must be our best in spite of fears,
Of disappointments, sorrows, grief, or pain.
Only God sees the meaning of the years—
That rich mosaic. But our grief's red stain
May help God make a richer work of art.
Thus—in His working—still we are a part.

MURIEL A. WHITEHEAD

HALCYON

Perhaps I should befriend this lonely hill:
This one, this one alone, so high, serene
With jagged rocks, each reaching toward the clean
Blue sky. The stunted pine, the snow so still,
So brilliant in the morning sun! Not kind,
Nor yet unkind, but constant through the years;
And calm, sublime, allaying all my fears.
O harsh remembrance of forgetting mind!

JOSEPH C. OSBORN

NOT IN A TOWER

A man should live close to the earth—
Not in an office-tower;
Thus nature, with her surge and sweep,
Bestows on him her power.

A man should dwell with trees and flowers—
Not in the jagged nerve
Of cities' clamor and dismay—
Yet close enough to serve!

Large cities: glamour, dirt, and noise,
A rage of toil and strife;
Thin lights, dark pleasures—these obscure
The sun and love of life.

Beside one's house a sycamore,
A stream, is not a goal;
Yet thence come thinking and repose,
And quietude of soul.

J. CURTIS AIKIN

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

Young Friends Summer School

June 24 to July 19, 1946

Quaker Hill, Richmond, Indiana

We are pleased to announce a Young Friends Summer School for 1946. For two years we have looked forward to this new venture in our Young Friends program of the Five Years Meeting. It is an opportunity for a month of intensive experience in Christian living, leadership training and spiritual growth. The school is sponsored by the Young Friends Department of the Board of Christian Education with the cooperation of the Quaker Hill Association.

OBJECTIVES

Briefly, the school will seek to foster individual and group experience in practicing fellowship with God, train leaders for Friends' work, bring young people into contact with outstanding Quaker leaders, enlarge the understanding of Friends' faith and practice, strengthen the current work of young Friends, and provide an experience which will keep alive the commitments of young people to full-time Christian service while they are still preparing for their work.

WHO CAN ATTEND?

Any young person who is sincerely interested in the purposes of the school, who desires to be better prepared for Christian service in his home Meeting or elsewhere, and who is at least a junior in high school or above sixteen years of age and recommended by an adult leader in Friends' work.

COURSES

Courses being offered for 1946 include the following: *Training in Christian*

Living, At Work in the Home Meeting, World Outreach of Friends, and Faith of Friends. There will be a series of inspiring lectures on many current concerns of Friends.

LEADERSHIP

There will be three or four resident faculty members who will be with the school throughout the period. Dr. W. O. Mendenhall, director of Quaker Hill, Percy M. Thomas, promotional secretary of the Five Years Meeting and Charles F. Thomas, secretary of Young Friends Work, of the Five Years Meeting, will be among the resident faculty members. A large number of outstanding Friends' leaders will be used for short-time services. Among these are Harold Chance, Cecil E. Hinshaw, Errol T. Elliott, Herbert S. Huffman, and others who cannot be announced at this time.

COST

Board, room and instruction are being offered to the young people at \$30 for the entire month. This is called a participation fee. The actual cost, as you would guess, is more than \$30, so the Young Friends Department is endeavoring to raise another \$30 from interested Friends for each student who registers, to complete the actual cost of having the student in the school. Each young person pays an advance fee of \$5 which is applied on the \$30 participation fee, or will be refunded if the person is unable to attend.

SEND YOUNG PEOPLE

Who in your Meeting ought to have the opportunity of attending the school? We know of Meetings where the young people have selected one of their number to attend and have provided the means. One Quarterly Meeting has voted to send a young person and pay, not only the \$30 for the student, but also an additional \$30 to cover the full cost. One local Meeting is doing the same. Some of you will not be able to do this, but you may have a young person who should and could attend except for the cost. For such persons we have a limited number of scholarships but application should be made at once, or it will be too late.

REGISTER NOW

Any young person who wishes to attend should register at once. The capacity at Quaker Hill is limited and we already have a number of persons enrolled. Just write to the Young Friends Summer School, 101 South 8th Street, Richmond, Indiana, and send the advance fee of five dollars. Personal checks and money orders should be made out to the Board on Christian Education.

We feel confident that this school is unique and will be a truly significant experience in the lives of all who attend. It is one answer to the very urgent need for inspiration and information that leads youth to devote themselves to the cause of Christ with abandonment and loyalty.

Another printing of *Disciplines* is now being made. They will carry corrections of slight errors in those copies previously printed. They will be sold at 25 cents, cost price.

PRIEST DONATES TO R. L. A.

From certain financial sources, a Catholic priest has given one thousand dollars to the Rural Life Association and five hundred dollars each to Lutheran and to Jewish work. Crossing the church barriers in this generous act has far more significance than the amount given. It is one more evidence that work of common interest does more to surmount old divisions than is accomplished by debate.

"Phoenix" is the name of a peace group in England designed to foster positive projects of action as a peace strategy. The name and address that can be used is Ken Woodroffe, 7 Northampton Park, London, N. 1. A few pamphlets from them can be loaned by the Peace Board, Five Years Meeting, 101 South 8th Street, Richmond, Indiana.

It takes courage to be different from other people—more courage than most of us have.



Book Reviews

THE WAY, THE TRUTH, AND THE LIFE

BY GLENN CLARK

Harper and Brothers, Price \$1.50

In common with everyone who has discovered the great joy and blessings of the Christian life, Glenn Clark desires to share his discoveries with others. In this new work he shares them in an earnest, often vivid way, and has created a field rich in what one might call the potential of individual illumination. By this I mean that each reader who takes up the book has his own particular need, and that each is almost certain to find sentences, paragraphs, perhaps even whole chapters which will speak to his condition in a truly helpful way. But taken as a whole, I think it best to view the book not as an experimental doctrine with which one unites, or does not unite, but simply as a skillful, often inspired record of the seeking and finding of one sincere individual.

Glenn Clark has divided his discussion into three parts: the Way is a presentation of the Sermon on the Mount; the Truth, a study of the parables; and the Life, an interpretation of Jesus' life in history and the meaning it may have in those mysterious and almost inexpressible terms of the living Christ as He manifests Himself daily in and through His followers. This third section will be to many the most interesting and vital part of the book. Orthodox Quaker readers will doubtless feel somewhat uneasy that this great truth does not emerge more singly clear: that He who was raised by God in history to teach men the way, the truth and the life which comes from God and leads to God, is also raised by God daily in the individual heart to become that radiant, guiding presence which is the way, the truth, and the life.

There are many quotable passages which come to mind. Perhaps the following is an acceptable one with which to close these brief remarks: "And knowing as we do that the purpose of Jesus' teachings was not for us to *know* but to *act upon* what we know, let us resolve to put to use this power this very day and this very hour. Let us get still and let the love of God flow through our hearts and expand outwardly to our friends and enemies alike, breaking down all limitations of prejudice, of color and race, of nation and creed, until it embraces the whole world. Let us get still and witness the dreams of our heart for a new-born nation and a new-born world, dedicated to a true conception of human freedom under a real conception of a loving God, and ruled by the real Prince

of Peace, freed from all limitations of time and space, come into manifestation in God's own time and His good way."

WELDON REYNOLDS

* * * *

Philadelphia Arch Street Friends, 304 Arch Street, have reprinted Leonard Kenworthy's article, "The Society of Friends in 1970," which appeared in THE AMERICAN FRIEND some time ago. It is available free of charge in small quantities or at one cent each in larger quantities

* * * *

The pamphlet, *Science and Peace*, is a speech by Brigadier General Sarnoff, delivered at a special meeting of the Federal Council of Churches. It previews the advances in broadcasting, television, radar, and atomic power. Mr. Sarnoff is the president of the Radio Corporation of America. Copies can be secured from the Federal Council, 297 Fourth Avenue, New York 10, New York.

* * * *

Kirby Page has prepared a new study entitled *Now is the Time to Prevent a Third World War*. In paper the cost is one dollar, cloth bound \$2.50. He traces the origins of the past two world wars and gives a chapter on "The Churches and War." He ends with a treatise on "The Power of God in an Atomic Age." Under the caption, "The Light is Still Shining in the Darkness," he lists thirty complete services of worship. The cost is fifty cents each for single copies. Reduction for larger quantities. Order from him, Box 247, La Habra, California.

* * * *

Do friends anywhere have extra copies of the Isaac T. and Lida K. Johnson Lecture for 1940, "Beyond Democracy," which they can spare for the permanent files of the Five Years Meeting? Through an inadvertance they were almost wholly dispersed among Friends.

* * * *

Pacifism as a Policy is a study by Francis E. Pollard, M. A., Friend of London Yearly Meeting. The name of the author will commend this to those who know of him. The price is sixpence. Order Central Board for Conscientious Objectors, 6 Endsleigh Street, London, W. C. 1.

For Younger Young Friends

TWO PICTURES

Nearly every one of us in the United States had three good meals today. We feel healthy and full of pep. We have very little trouble with our lessons (that is, if we try hard enough!). We play and run and jump. We laugh and sing and shout. This is the picture of American children.

There is another picture. In this one most of the children are hungry. They have been hungry for a long time. Many of them have only one meal a day—half a slice of bread, maybe one small potato, a cup of thin soup.

These children are always tired. They have sharp pains in their stomachs. They have no pep. They cannot think and study—most of them just sit and stare. When recess time comes the children do not run and play and jump. They do not shout and laugh. They are too tired even to smile. That is the picture of European children.

All of us know about these two pictures. We hear about them all the time—how much American children have and how little European children have to eat. And we know that when people are hungry and cold they have unhappy thoughts in their minds and unhappy feelings in their hearts. Often these unhappy thoughts and feelings grow into something worse—envy, a feeling of unfairness, and worst of all—unfriendliness. And unfriendliness makes wars.

The most important thing you and I can do in this world today is to be friendly. To be friendly we have to show friendliness. And to show friendliness to European children is to share what we have with them. There are four ways to do this: 1. To not waste our own food. 2. To be willing to eat more of some foods and less of others; for example, more cereals and less bread. If all of us do that, many important foods may go to Europe. 3. To send money to help buy the food that is needed. 4. To send food—lard, fruits, sugar—some of the things that are most needed.

The leaflet called "Gifts In Kind" tells you how to go about helping with number 3 and number 4. You may order it from the Service Committee.

Number 3 is more important than number 4, for each dollar sent to the AFSC will buy almost twice as much food as each dollar you will spend for food to send. But of all three, number 1 and number 2 are most important. Unless Americans are willing to share some of their food, and to not waste what they do have, there may not be enough for both Europe and America. And that would mean that our government would have to say we could not help feed Europe—that European boys and girls will have to go on starving. Do you want that to happen? If you are willing to share in this way, write to the Secretary of Agriculture, Washington, D. C., and ask him to send you suggestions of ways you can save food so there will be enough for both American and European boys and girls.

AFSC Newsletter

FORUM

Stimulating contributions have come in the discussion of our economic responsibility. Perhaps contributors and others would like to suggest literature in the field—from all sides of the question. Pamphlet literature is more effective than books. THE AMERICAN FRIEND will be glad to print a list of literature for idea exchange on the subject.

DISAVOWING PROFIT MOTIVE

Editor, THE AMERICAN FRIEND:

The letter from Seth Gifford in the April 18, issue was most pertinent and timely. I, too, believe that persons who renounce war and totalitarianism must also renounce the profit economic system which bears "a heavy responsibility" for producing both evils. Any economy which has as its primary motive profit (i.e. individual selfishness), cannot but provide exceedingly barren soil for the growth of human brotherhood. Friends might well, as Mr. Gifford stated, choose with discretion their type of life work and remain out of the profit business and finance world as far as possible.

A friend who recently began work in a cooperative wholesale wrote me with great enthusiasm that he is particularly happy to be engaged in a business of service "which does not put my fellow-man through a cider press when he comes to trade." Surely we can be actively interested in the cooperative movement and even in political movements such as the Socialist Party, which opposes capitalism. Both of these movements are working for a peaceful, orderly transition from a profit-centered society to a cooperative, service-centered society.

The spiritual road to brotherhood is of supreme importance, but the economic and political roads have their high place too. Considering the importance of the goal, no road can be overlooked. Really, these three roads are but one—just the application of the same principle in different ways.

ROBERT NYE

Phelps, Wisconsin.



AS TO "WORDS FITLY SPOKEN"

Editor, THE AMERICAN FRIEND:

While feeling that it is a bit on the temerarious side to raise a lone voice in at least a condonation, even perhaps a defense, of the brief article, "On the Economic Front," so devastatingly pounced upon by the unanimous trio in the Forum of May 2, I am venturing to offer a humble opinion as to what "a religious paper" may with propriety admit to its pages.

As to the points of emphasis in the matter quoted from NAM by P. M. T. (he assumes the responsibility), I do not see how anyone can fail to recognize that for years the continuing policy of the national Government has been one of excessive and unbalanced spending, true in peace, as well as in war where "military necessity" is of course a defense. Over against the condemned attitude stands the positive "encouragement of production." Is that undesirable? (Truth is still truth, no matter from whose lips the words may fall.) To live for years in an atmosphere, or stratosphere, of billion dollar outlays can hardly fail to induce an inflation psychology; while the wierd remedy of "plowing under" was avowedly for purposes of raising prices and not pigs.

So it seems at least permissible to allow a presentation of facts, and even to permit a suggestion as to economic consequences. Of course, one is entitled to disagree with inferences, but preferably on a factual basis, so far as possible, and definitely without recourse to the use of *missile* words.

In a free country, any vocal citizen may give utterance to his own economic theory (e.g., Forum, May 2), likewise choices and rejections must remain free. Some of us hope that ceilings and subsidies become soon mere matters of memory. And I, farmer bred, wonder if Stephen Smith was similarly privileged. Yes, "The Negro, the laborer and the farmer" are "all God's chillun."

LINDLEY D. CLARK

Sandy Spring, Maryland.



IN DEFENSE OF N.A.M.

Editor, THE AMERICAN FRIEND:

I was surprised to read so many critical letters in your publication of May 2 from Friends denouncing the National Association of Manufacturers. If we believe still as American citizens in honest effort, worthy enterprise, useful endeavor, skilful management and wise investment, the facts will reveal that the NAM comes as near measuring to the fundamental point of view as any other organization on the economic field today.

Inventors of all types are ingenious persons but they are seldom bad people. The NAM is made up of original, self-starting persons. They are people who have ideas. These ideas linked with courage and faith in America have been the prime contributors to what we know now and used to call our modern, convenient civilization. From the first inception, the OPA was a scheme designed by the numerically weak to restrict the strong by law. In rural language you limit your best laying-hen. Such a policy never

made any farmer wealthy nor did such ever build a country.

When subsidy is used recklessly in disregard of all equality by the Government, selfish groups organize to procure wealth from others without paying an equivalent in production. Elections are bought from the source of public money and extreme favoritism follows in contracts and services. Such is not our American way of life.

I defend the NAM as being one of the foremost organizations today that represents our traditional American policy. Let our critics be free to invent, promote, organize and sell a useful product of brain and brawn to the world and then write critical letters about others who have succeeded. Original production represents toil, poverty, faith, courage and a persistent will. Why would a Friend limit a free, successful enterprise? Competition will regulate.

I should sell or rent the product of my labor to the best advantage possible and use the profit thereof to promote the general welfare in the community and the world where I reside. Any restriction of these fundamental rights I submit are primarily unconstitutional, since they are the foundation of our American government. This hour offers the Friends' church the greatest opportunity it has had to express its real convictions as a body.

VERNON ANDREW

Santa Ana, California.

ROBERT COPE TO WILMINGTON

Robert Cope, pastor of University Friends Meeting of Wichita, Kansas, has been appointed to a professorship at Wilmington College in the Department of Bible and Religion where he will work with Jesse Stanfield in developing an enlarged program of training for Christian service. Robert Cope's undergraduate work was taken at William Penn College and Earlham College. His graduate study has been at Butler University where he received the master's degree in religious education.

His successful experience in various phases of Christian service, including foreign missionary work and pastoral work, fit him admirably as a leader and counselor to young men and women of college age. Those who have a desire to make their lives count for good, will find him an inspiring leader and an efficient teacher. His desire to use his training and experience in training Christian workers led him to give up his very successful pastorate at University Friends Meeting in response to the call to enter the work at Wilmington College. The program at the College will be greatly strengthened by the coming of Robert and Ardelle Cope.

QUAKERDOM • AT • LARGE

William J. Murphy is conducting evangelistic meetings at Citrus Heights, May 19-June 2. He is also a talented singer.

* * * *

The April issue of *Ebony*, Negro picture magazine, features the work of Quakers for interracial understanding. The pictures of Clarence Pickett and Homer Morris are given prominence.

* * * *

Roy Gibson has resigned from his pastorate at St. Marys, Ohio, Friends Meeting due to illness. At present he is steadily improving. He is now with his son near Fairmount, Indiana.

* * * *

Robert Tollefson has returned to Baltimore after making a trip to Gdynia, Poland, with a boatload of horses. He left on May 12, via Norfolk, for Trieste with more cattle for abroad.

* * * *

Charles De Vol, missionary of Ohio Yearly Meeting, has returned to China with Walter Williams. Fire crackers and rockets made a demonstrative picture as the Chinese welcomed them.

* * * *

Church World Service is the name of the new Committee incorporating all former agencies of united Protestant forces for relief. Friends are represented on this committee by Clarence E. Pickett, appointed from the Five Years Meeting.

* * * *

Eric Johnson's photograph (passport picture) was sent to the Muskegon, Michigan, *Chronicle*. It has just been returned to the AFSC clipped to a card-board on which was printed: "Crime clues. Can you identify this criminal?"

* * * *

This is Jubilee Year for the Friends Mission in Bundelkhand, India. The mission has been conducted through Ohio Yearly Meeting while Esther Baird, veteran missionary, has been aided by the Woman's Missionary Union of Friends in America.

* * * *

Gordon Bowles, Friend and member of the Education Commission in Japan, has written his reactions and observations. Interested friends should write American Section of the Friends World Committee for a mimeographed copy. Gordon Bowles continues the family tradition of important service to Japan.

* * * *

William Edgerton of the AFSC and Philip Zealey of FRS (London) are in Poland setting up relief aid. They have chosen Kozenice, the hardest hit county, for relief service. Children up to age seven will have priority. The program

will try to combat epidemics—scabies especially.

* * * *

A general invitation is extended to Friends by the Friends General Conference to attend their sessions, June 21-28, at Cape May, New Jersey. The program includes a junior conference, a high school section, young Friends and a workshop in religious education. Further information may be had by writing to 1515 Cherry Street, Philadelphia 2, Pa.

* * * *

Asta Brugelmann has written that one of her sisters was killed in a Nazi prison a few days before the United States Army arrived. She has been granted permission to revive the Fellowship of Reconciliation. She writes from Cologne in the British Zone. Many Friends will remember her at the World Conference in 1937.

* * * *

Members of the Society of Friends have learned with sorrow of the death of Marius Grew, member of the France Yearly Meeting from its earliest days, and outstanding poet and novelist. He had been ill for over a year. He had planned to spend much of his time as a traveling Friend if he regained his health.

* * * *

Margaret Jones, representative of the Service Committee, has returned from her second visit to the Austrian capital. She reports that while the Austrians are warmer and happier than they were last December, most people are living on 800 or 900 calories daily. This is regarded as a starvation level, but an even lower consumption is expected in the next two months.

* * * *

Vera Brittain, English author, who will speak at some of the AFSC Institutes this summer, arrived in New York, May 1. She is making a six-weeks lecture tour of the United States under the auspices of the AFSC. She will speak in New England, North Carolina, the Middle Atlantic states, Kansas, Ohio, Indiana, Minnesota, Iowa, and Washington and California on the west coast. She will speak on such subjects as *The Recovery of Europe*, *Which Way to Peace*, *The Third Horseman*, and *The Spiritual Regeneration of Europe*.

* * * *

California Friends really "turned out" for the recent meetings in Indiana. Bess Bulgin, Ruth Carter, Betty Ellis, Lucy Mendenhall, Bertha Remley, May Scott, Sara Terrell, Carolyn Trueblood, Ethel Votaw, Mildred Votaw, and Helen Walker

attended the Woman's Missionary Union at Muncie. Helen Walker and Ethel Votaw also attended the sessions of the American Friends Board of Missions at Richmond, Indiana. Paul P. Younger and Charles A. Lampman attended the Five Years Meeting Boards of Christian Education and Youth Activities. R. Ernest Lamb attended the Board of Missions and Executive Committee sessions.

* * * *

Harold Chance and Norman Whitney told of their trip to the British Isles, Holland, Sweden and France at a recent meeting of the AFSC. They went to England at the invitation of the Peace Committee of the London Yearly Meeting to take part in a Christian Peace-making Campaign. After a heavy schedule of attending meetings and speaking in Britain, Harold Chance and Norman Whitney went to Stockholm, Sweden, to attend the first international conference of the Fellowship of Reconciliation held since the war. Following the F. O. R. conference, they went to Holland and France for visits with Friends' groups there.

* * * *

"Friendsdale," a camp near Watseka, Illinois, is the outgrowth of a concern felt by Lloyd and Clara Canady of Watseka Meeting about the appeal of road-houses to youth. About fifteen acres of scenic woodland which could not produce calories for Europe was dedicated by the Canadys to this concern, for which they purchased material for a camp house over sixty feet long, built largely by "bee" labor except for the wide fireplace. Lloyd's brother Glen, skilled in decorative crafts, made the interior inviting. Dormitories, pool, shower, baseball and tennis facilities are under construction or planned. Summer camps, vacation Bible schools and other activities, including winter sports, are planned, and the camp is to be available for other denominations as well as Friends.

NEWS OF OUR MEETINGS

Quaker Meadow is the name of the camp ground conducted by California Yearly Meeting, in the High Sierras among the giant Sequoias of the National Forest. Its elevation is 7,100 feet. It is kept busy by attractive programs during the summer.

* * * *

Ramona, California, Friends rededicated their church, April 12, after new construction and renovation. The service was held during Quarterly Meeting. Glenn Switzer and Fred Gavitt ad-

ressed the men's brotherhood in the evening. Fred Schroeder, former pastor, brought a timely message at the rededication.

* * * *

The May session of Winchester Quarterly Meeting was held in Muncie, May 18. The Ministry and Oversight and Young Friends met at nine, with the business meeting for all groups at ten. Through the Monthly Meeting this quarter, \$450 was pledged for the purchase of a motion picture machine for White's Institute, and the Quarterly Meeting Finance Committee was directed to order it at once. Fred E. Smith and William J. Sayers brought timely messages, telling of the work of the Service Committee and urging all present to help the starving of the world by giving food and money at once.

* * * *

In March, Anderson, Indiana, Friends were strengthened by ten days of special meetings under the ministry of Russell Meyers, assisted in song by Raymond Breaker. There were a number of accessions to the church. The young married people's class, taught by Florence Beher, sponsored an impressive sunrise Easter worship service. This was followed by a breakfast. Three families were welcomed into fellowship at the regular morning worship service. Generous offerings of Anderson Friends encourage the Meeting to go forward with the work of completing the basement, which will add a great deal to the meetinghouse. There is a splendid group of young Friends in this Meeting who are a constant blessing.

* * * *

Friends Meeting in Poughkeepsie, New York, has been engaged in raising funds for the Service Committee by special collections on Sabbath morning meetings and through the Men's Club. The city is also responding to this work. Three assemblies have resulted in contributions. The Germanica Society, consisting of choruses of men, women, and children, gave a benefit concert for aid in Germany. Under the auspices of the Ministerial Association, Norman Thomas spoke in the Reformed Church, at which an offering was taken for the Service Committee. In June the Euterpe Club, consisting of eighty-five men's voices, will give a concert at the high school for the same purpose.

* * * *

Two identical services were held at East Whittier, California, on Easter morning, one at nine-thirty and the other at eleven, the Bible school hour being conducted in between. In the evening, a musical presentation, "From Olivet to Calvary," was sung by the senior and youth choirs of fifty voices, and orchestra under the direction of John S. Kimber, Jr. The church was beautifully decorated. An adjoining lot has been purchased by

the Meeting for use as a parking lot. The young people and children are anticipating camp time at Quaker Meadow. A Quaker Meadow Camp Rally, with colored pictures of the camp, was held on the evening of May 5. The pastor spoke on "Quaker Meadow, 1946."

* * * *

Springdale, Iowa, Friends held an Easter breakfast, served by The Ladies Auxiliary. Special Easter radio music was enjoyed as guests gathered, and group singing at the tables, with a solo by Hans Buchinger of Scattergood School, concluded the breakfast hour. There was a special table for children who were later taken to the home of Alleda Mather for an Easter service and later an egg hunt. At 9:30 a special Easter service was held. Gale Welch, a Negro student at Scattergood, was guest violinist. New hymnals given by the young people in memory of their friend, Weston Melson, were used for the first time. On May 19, this Meeting will unite with West Branch Friends when Dr. A. A. Bond, Friends medical missionary from Africa, will speak.

* * * *

Robert Shattuck, executive secretary of the Peace Board of the Five Years Meeting, and Elizabeth Marsh Jensen, AFSC representative in securing food and funds for relief in other countries, met with the Peace and Service Committees of Wilmington Yearly Meeting, April 28, when thirty were present. Inspiration and help from the recent meeting of the Peace Board was brought and suggestions given to interest Meetings in seeking to give expression of good will on a spiritual basis in relief and reconstruction with the AFSC as well as in all work. Elizabeth Jensen spoke at Fairfield Quarterly Meeting on Saturday, and accompanied the Yearly Meeting secretary, Adam Flatter, to Chester and New Burlington Meetings on Sunday morning.

* * * *

The Pastor's Alliance of Kansas Yearly Meeting met at Cherokee, Oklahoma, April 29-May 2, with a good attendance. Funds were raised for a plaque for the grave of Edna Chilson in the Belgian Congo, similar to that of her husband. The general theme of the meeting was "A Christ Filled Life." Charles Ball, president, presided, with Gladys Cook acting as secretary-treasurer and Iran Frazier as song leader. A number participated giving papers or addresses. The devotional periods were devoted to prayer and testimony twice daily. The speaker was Everett L. Cattell of Ohio Yearly Meeting, a returned missionary from India. The theme for his eleven o'clock meetings was "Fellowship in the Church," and the evening messages were on "Christ the Way, the Truth and the Life." His Bible exposition and practical

application held an attentive audience. Helen Ridgeway, missionary of many years in Africa, spoke in the afternoon.

* * * *

Spring Bank Quarterly Meeting of Nebraska Yearly Meeting was held at Spring Bank, with a good attendance, May 4-5. At the Meeting of Ministry and Oversight, Oscar Battin of Plainview opened the discussion on the subject of Hicksite and Orthodox Friends. Millard Powell, Yearly Meeting superintendent, at the morning worship service used as his text, "For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God." This was followed by the regular business session. Millard Powell gave an inspiring message on Sunday morning, and special musical numbers were given by the male quartet of Spring Bank and solo by Harry Roberts. Millard Powell spoke at the afternoon service when the young people had charge. A musical program by young people from Plainview and Spring Bank was also given. Rev. Saunders, missionary under the American Sunday School Union, spoke at the evening worship hour.

* * * *

Long Beach First Friends church had a good Easter season which began with the presentation of the sacred cantata, "Olivet to Calvary," given by the choir under the direction of Bess O. Bulgin, on Good Friday. An Easter breakfast was served by the men of the William Penn and Ambassador classes for their wives and children. The Sunday Easter services were well attended, and recognition was given to new members received during the year. Two babies were dedicated. A set of chimes was played for the first time on Easter Sunday, with a formal dedication service the following Sunday. They were given by Thoburn and Esther Davis in memory of Gurney and Sally Cox, mother of Esther Davis. At the evening service, April 28, Fred Gavitte, recently returned from Guatemala, showed colored pictures of the work being done at the Central American Mission. Loreen Spitler and Bess O. Bulgin attended the Woman's Missionary Union Conference at Muncie, Indiana.

* * * *

Western Churchmen of New London Quarterly Meeting met at Russiaville, Indiana, for a dinner meeting on April 15, with fifty-six men present. Ord Fortner of the New London Meeting, who is president of the group, acted as toastmaster. The Women's Bible Class of Russiaville prepared the meal, which was served by six members of the men's organization. Walter Carter served ably as chairman of the program committee and Bobby Robertson furnished dinner music on the marimba.

Western Work says that "this was the second meeting of this newly-formed

group of men but the large attendance and high enthusiasm indicate a bright and useful future for the organization."

Stacy Wesner led in group singing, and a young men's quartet from Russia-ville sang. Glen Rinard, pastor at Carmel, Indiana, presented a challenging message and outlined the project recently adopted by the Western Churchmen of the Yearly Meeting. This project includes raising \$300 to finance a seminar at Quaker Hill for ministers and other leaders of the Yearly Meeting and \$1,000 or more to help pay the cost of a secretary for Young Friend's work in Western Yearly Meeting. The men of New London Quarterly gave an offering of \$265 toward this project. A picnic meeting of the Quarterly Meeting organization is scheduled for July on the grounds of the Lynn meetinghouse.

* * * *

Oskaloosa Quarterly Meeting met at Albia, Iowa, for the first time since gas rationing. Albia meetinghouse has been remodeled and redecorated and Friends there are observing their fiftieth anniversary. At the eleven o'clock hour, Anna Spann gave the history of the Meeting. Anna Ireland, one of the two living charter members, took a part in the program, as well as Milo Rees and Eva Gibb. It was stated that the greatest periods of growth were marked by special emphasis on evangelism, which comes now as a challenge. Leslie McCargor, Grinnell pastor, spoke at the meeting on Ministry and Oversight. Reports of the Monthly Meetings showed particular interest in sending food to the starving of the world.

Grinnell and New Sharon have held special meetings in which William Murphy assisted, which have been profitable. The Woman's Missionary Union was held during the noon hour, during which the mother of Esther Figgins reviewed a missionary book, *Africa, O Africa*. At the business session following the delicious lunch served by Albia women, the clerk was instructed to send a telegram to Congress opposing draft extension. In the afternoon, Ernest Weed was in charge, and he with others stressed the value of Christian education—methods and materials being presented. The Quarterly Meeting Young People's Union was held at New Sharon on Sunday afternoon when a good program was presented.

ON THE HORIZON

Muriel Lester has recently visited on the European continent. She plans to visit the Orient this fall including Japan, China, and India.

* * * *

Mrs. Emma Clarissa Clement, mother of seven well-known children, was selected as "American Mother of 1946."

Americans are honored by this selection from among Negro friends.

* * * *

"Faith in Our Time" is a radio program heard over the Mutual Broadcasting System, Monday, through Friday (10:15—10:30 A. M. Eastern Daylight Time). Readers should tune in.

* * * *

Sunday, June 2, will be observed by many churches for temperance emphasis. When grains are greatly needed for starving people, churches should exert their influence against all brewing of alcoholic beverages.

* * * *

Christian News, weekly newspaper which will feature church activities in Japan, has made its initial appearance on Tokyo newsstands. The newspaper is in tabloid form and is edited by Dr. Toyohiko Kagawa, Japanese Christian leader. It was originally intended to appear on April 15, but the first issue was delayed by a strike of Tokyo printers.

* * * *

It has cost the State of Missouri more than \$500,000 to graduate one Negro student from the School of Law and ten from the School of Journalism, according to an article, "The Price of Segregation," appearing in the May *Survey Graphic*. This is what the taxpayers of Missouri pay for extending to postgraduate education the principle of separate schools for Negroes who represent only six percent of the State's total population.

* * * *

General Clay, military governor of the American Zone in Germany, writes to the Service Committee, "I have received your cable. . . concerning shipment of voluntary agencies' relief supplies. I wish to thank you for your gracious expression. It is our hope that the program for the importation of relief supplies from voluntary agencies in the United States will achieve the objectives of the American contributors and assist in alleviating distress."

* * * *

The Supreme Court has ruled that an alien who will not fight may become a citizen if he will serve in the Army in some other way. Five justices agreed that James Louis Girouard, 44-year-old Canadian-born engineer, of Stoneham, Massachusetts, may take the oath of allegiance even though he has religious scruples against bearing arms. Three other judges dissented sharply.

* * * *

In one corner of Poland, the poor people are cutting up straw and boiling it to get a broth with some food value. In Belgium, some pastors' families have had to sell their radios to make ends meet. In Czechoslovakia, Bibles are so rare that book stores give them special

window displays at fancy figures. In France, one hundred and twelve church buildings were completely destroyed during the war. In Austria, forty-three pastors want haversacks to help them as they travel in their work. These facts came through the World Council of Churches.

* * * *

The deplorable conditions of Byberry, the Pennsylvania State Mental Hospital in Philadelphia, where so many CPS men have worked as attendants during the past few years, have been exposed in two recent articles. The first article, written by Albert Deutsch, and illustrated by photographs made by a CPS man, Charles Lord, appeared in the New York newspaper PM, on April 17, under the title, "Horror Camp—U. S. A." The second article was printed in *Life Magazine* of May 6, entitled "Bedlam 1946." The *Life* Article, written by correspondent Albert Q. Maisel, dealt not only with Byberry but with several other mental institutions as well. It will be printed in condensed form in the Readers' Digest within a few months.

READ AND WRITE

If you agree with this resolution, get your organizations to notify Food for Freedom, 1002 Eleventh Street, N. W., Washington 1, D. C.

Proposed Resolution for Action by National and Local Organizations (suggested by Food for Freedom):

Because millions face famine now and in the months to come; because food shipped from the United States has not been proportional to the needs or to what we could have provided; because we are convinced that most Americans are prepared to make real sacrifices to end starvation; and because this is necessary for the establishment of peace: We urge that our government not only double, where possible, its famine emergency program of immediate shipments, but also that it increase production of foods needed by relief and obtain, by requisition if necessary, for purchase by other governments and UNRRA, a much larger proportion of our abundant food supply than has been made available during the past year, and to provide for consumer rationing to assure fair distribution at home of any foods made scarce by this action, at the same time safeguarding the interests of farmers, workers and employers who may suffer disadvantage by this all-out effort to stop the march of famine.

Better still put those ideas in your own words.

Write to the Office of Information, Department of Agriculture, Washington, D. C. for a free copy of *Our Hungry World* which gives facts on food around the globe.

BIRTHS

COLLINS—To Wendell and Marguerite Danielson Collins a daughter, Sharon Kay, in Marshalltown, Iowa.

DUNHAM — To Lewis and Lavonda Miller Dunham, a son, Wendell Robert, on February 20, in Marshalltown, Iowa.

CRAEMER—To Carl and Betty Hass Craemer a daughter, Martha Ann, on May 1, at Whittier, California.

KLINGMAN—To Titus A. and Aldine Clelland Klingman of Amboy, Indiana, on April 13, a daughter, Ellen Louise.

MILLER—On May 4, at Ann Arbor, Michigan, to Ruth and Charles Miller II, a son, Donald Charles Miller. He is the grandson of Alphonse and Florine Miller, Philadelphia, and Arthur and Esther Dunham, Ann Arbor.

WHITTLESEY—To Taber and Isabelle Whittlesey a son, Charles Taber, at Pasadena, California, on May 9.

MARRIAGES

STALNAKER-PICKETT — Rachel Joy Pickett, daughter of Clarence E. and Lilly P. Pickett, to Armand C. Stalnak, son of Alta Stalnak of Weston, West Virginia, at Providence meetinghouse, Media, Pa.

STANFIELD-FARR — Mary Elizabeth Farr, daughter of Wendell G. and Faye Farr, of Hector's River, Jamaica, to Harold N. Stanfield, son of Lester and Edith Stanfield of New Burlington, Ohio, at Wilmington Friends meetinghouse on May 1; Wendell G. Farr, father of bride, minister.

DEATHS

HOKE—Philip M. Hoke, a member of Amboy, Indiana, Meeting, on April 26, aged eighty-one years. He was a public school teacher and administrator for many years and exerted much influence for good. He is survived by the widow, Alwilda Fellow Hoke; two daughters, Louise Hoke and Grace Riddle; a son, Raymond; and six grandchildren. Murray S. Kenworthy and Isaac Harris were in charge of services.

OLSON — Wayne Calvin Olson of Marshalltown, Iowa, on April 20. He was born in Marshalltown in 1924, the son of Harry R. and Florence Peterson Olson. He is survived by the parents and one brother. Services were conducted by his pastor, Orval H. Cox.

OSBORN—Achsah C. Osborn, on April 17, at Tampa, Florida, while on vacation. She was born in Wayne County, Indiana, in 1877, and would have celebrated with her husband, William E. Osborn, their fiftieth wedding anniversary on April 29. She had been a member of Friends for fifty years and of First Friends of Indianapolis for thirty-five years. Surviving beside the husband are a daughter, Gertrude Osborn Clearfield of Philadelphia; a son, Eugene, of near Indianapolis; and seven grandchildren. Alvin T. Coate and Herbert Huffman were in charge of the services, burial being in Crown Hill Cemetery, Indianapolis.

OVERMAN—Alice P. Overman, widow of William F. Overman, at Peru, Indiana, aged eighty-one years. Services were held at Amboy, Indiana, where she was a member of Friends. R. Aaron Napier of Winchester was in charge. Survivors include two daughters, two

sons, fifteen grandchildren and ten great grandchildren.

RAYMOND — Lavina Esther Cooley Raymond on March 29, aged eighty years, at Poughkeepsie, New York, where most of her life was spent. She was the oldest member of the Poughkeepsie Meeting, a birthright Friend, the daughter of Charles F. and Anna Flagler Cooley. In her younger years she taught school. Survivors are the husband, Oscar K. Raymond; two daughters, Esther Grace Raymond, New York City, Helene Raymond, Poughkeepsie; a son, Kempton Raymond of Poughkeepsie; a sister, Jane Flagler Cooley, Poughkeepsie, and several nephews and nieces. A. A. Schoonmaker was in charge of services.

WAGONER—William Montrose Wagoner on May 1, aged sixty-four years, at Argonia, Kansas. He united in marriage with Itonia Beals. He was an elder in the Friends church. Surviving are his wife; a daughter, Marie Hoskins; a son, Volney Wagoner; two foster children, seven grandchildren, and four foster grandchildren. Services were conducted by Sadie N. Pickett and Bertha S. Sumpter in the meetinghouse.

CAMP OPPORTUNITY

The Friends' Camps, *Onas and Dark Waters*, located near Philadelphia, have vacancies for one counselor in the boys' camp and one counselor in the girls' camp. Apply to John W. Parker, Westtown School, Westtown, Pa.

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

POSITION OPEN

An experienced bookkeeper for the Five Years Meeting offices is wanted. Send application to Five Years Meeting, 101 South 8th Street, Richmond, Indiana.



2 Stars on your tour map

- * Philadelphia's Historical Spots
- * A restful stop and dinner at

THE WHITTIER

15th & Cherry Streets, Phila. 2
Evan B. Whitacre, Manager
Rittenhouse 5850

THE LAMB OF GOD

or the

SCRIPTURAL PHILOSOPHY
OF THE ATONEMENT

by William P. Pinkham

A 1946 reprint of an old Quaker classic that is still one of the best books ever written on this vital subject.

EVANGELICAL PUBLISHERS

420 S. W. Washington Street
PORTLAND, OREGON

STABILITY - SAFETY - SECURITY

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Established 1799

Westtown Offers:

- (a) Wholesome association in a spacious and beautiful countryside.
- (b) Thorough academic training for college entrance.
- (c) Opportunity to share in a wide variety of athletic, hobby, and other extra-curricular activities.
- (d) Training and guidance in social, moral, and religious adjustment.

For catalogue, address:

JAMES F. WALKER, Principal, Westtown School, Westtown, Pa.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6833 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a.m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a.m., Morning Worship, 10:45 a.m., Herbert Huffman, minister Riley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services, 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone Sunset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Parshall Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

James R. Furbay Des Moines, Iowa
Dorothy Lloyd Gilbert Guilford College,
North Carolina
Ashton M. Otis Whittier, California

Subscription Price \$1.50 per Year
Single Copies, 10 Cents
Foreign, 50 Cents Extra

Advertising in the Local Meeting Directory,
5 Cents per line per issue. Other Advertising
rates given on application.

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to

EDITOR, AMERICAN FRIEND
Richmond, Indiana

GEORGE SCHOOL

Attendance of
Friends Children

|||
A FRIENDS
COEDUCATIONAL
BOARDING SCHOOL
|||

Applications already received will fill all places for the next school year. Friends' children will be given preference on the waiting list if they are applicants for the First or Second Class (9th or 10th grade). Names will be taken from this list to fill any vacancies.

The Committee on George School wants to make enrollment possible by financial grants.

For a catalogue and application blanks address
GEORGE A. WALTON, Principal, Box 351, GEORGE SCHOOL, PA.



In Southern California

"Higher Education with a constant overtone of Quaker Responsibility in the Social Order."

Highest Academic Accrediting
Recognized by
Association of
American Universities
American Association of
University Women

For Bulletin, address the Registrar

WHITTIER COLLEGE, Whittier, California